

THE BAPTIST.

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JACKSON, MISSISSIPPI, DECEMBER 7, 1905.

VOL. VII. NO. 48

Building Movement.

READ THIS CAREFULLY.

Every Baptist in Mississippi ought to know what is stated here. Get the facts clear in your mind, brother, and the good Lord lead you to your duty.

The General Education Board has agreed to give Mississippi College twenty five thousand dollars (\$25,000) for a science building provided we will raise seventy-five thousand dollars (\$75,000) for other buildings and improvements. We must get our \$75,000 subscribed and put into cash or legal notes by Dec. 31, 1906. We can make our notes payable in equal annual installments beginning not later than Nov. 1, 1906, and ending not later than Nov. 1, 1910. It is important that many of us shall make our first payment this fall or winter, so that we can begin erecting the first building next Spring.

I give below a copy of our subscription card. Clip out the card, fill as many of the blanks as you are willing with as large amount as you can possibly afford, sign it and mail it to W. T. Lowrey, Clinton, Miss. I will then send notes for you to sign. If you want more subscription cards write me and I will send them.

Yours for progress,
W. T. LOWREY.

SUBSCRIPTION CARD.

—Miss.,—1905.

I promise the following amounts to Mississippi College and agree to sign notes for the same when called on to do so.

Cash by Jan. 1, 1906.....	\$—
Cash by Nov. 1, 1906.....	\$—
Cash by Nov. 1, 1907.....	\$—
Cash by Nov. 1, 1908.....	\$—
Cash by Nov. 1, 1909.....	\$—
Cash by Nov. 1, 1910.....	\$—

Name.....

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Church.....

Occurrence and Comment.

American Christians of all denominations will look with sympathetic interest upon the movement of Japanese Christians towards independence of all foreign control and assistance. This means much concerning the spread of Christianity in the East. It is the aim of all missionary effort to build up self-supporting and evangelizing churches.

The British Weekly has learned that President Harper "proposes to cut up

Chicago University into colleges after the English plan of Oxford and Cambridge" because the classes now are so large that no student can "know more than a small number of those who are in the same academic rank as himself or herself.

The Examiner says that Dr. William L. Poteat, who declined a professorship at Chicago to become president of Wake Forest College, N. C., during the past year delivered the Gay Lectures at the Southern Baptist Theological Seminary, the Phillips Brooks Lectures at Colgate, and a Series at Baylor University, and has engagements to lecture before five seminaries during the coming winter.

"A good business man" said to the editor of a religious newspaper: "No preacher has common sense." What is common sense, but good sense about common things, practical judgment in the ordinary affairs of life? True, common sense is an uncommon commodity. But, as a class, preachers are quite as well endowed with it as any other profession or calling.

Two hundred and fifty years ago, Sir John Gayer, afterward Lord Mayor of London, who was delivered by prayer from a lion in the Arabian desert left in his will funds for an annual service, not of prayer for the repose of his soul, but of thanksgiving, to express his gratitude while he lived and to keep fresh in the minds of men after his departure the reality and benefit of prayer.

President Roosevelt in Thanksgiving proclamation: "Our business prosperity has been great."

President W. R. Harper, Chicago University: "There never was a civilization that became prosperous that did not start on the road to Sodom."

The Examiner: "The revelations we are having in insurance investigations, election corruptions, and municipal graft are fearful indications that some people are traveling in that direction."

The Congregationalist gives this as one of the fruits of the Inter-Church Federation Conference: Out of it seems likely to spring a Federal Council without other authority than that of the united testimony of over thirty denominations to the essential truths of the Christian religion, but with the opportunity, at stated times, for their common expression of faith and purpose to reproduce among men the life of Jesus Christ the Son of God.

Dr. W. E. Barton, New York, declares that Bishop Potter's "Subway Tavern" opened for poor men, and dedicated by Potter, one year ago, is no better than other New York saloons, except that it closes on Sunday; does not urge men to drink, and does not intend to sell to intoxicated men. Contrary to Bishop Potter's pledge, all sorts of liquors are sold in the tavern. The whole thing is disreputable and will forever have a stain on Bishop Potter's name.—Baptist Standard.

In urging the people not to be discouraged by their variable sensations pastor Jewett of Myrtle Street Baptist Church, Liverpool, England, used this illustration: "In returning to Cromer in a sail-boat, he passed through a shower of sleet, later through a sunny zone, then on through a rough stretch of water, and so at length into a smooth bay. But what signified his own feelings? The boat was all the while being steered direct into the haven.

The London Christian World says: "The Baptists have, throughout their history, been the ultra-democrats of Christianity. Their church government is a popular one. They have regarded the gospel as pre-eminently a layman's religion. Nowhere have the pretensions of priestcraft, or of clericalism in any form, met with a more sturdy resistance than within their ranks. It was amongst them first of all that Non-conformist ministers began to shed the white tie, the all-round dog-collar, and other features of that clerical garb which stands as the sign of a separated caste."

The organist was using a book which had a missionary leaf. She began a hymn a part of which was on the missionary leaf. The organist not noticing anything wrong, and true to her musical training, struck the note on the next page. Lo, what a discord! How the musical ears of all were rasped! How is it with you, brother, sister? Have you a missing note in your psalm of life? Have you carefully considered how much the harmony in the lives of others may depend upon the harmony in your own life? Is not that Paul's meaning when he speaks of living epistles?

"When an act of lawless violence is done in a community, the serious question is not as much that it was done, as the attitude of the public toward it." These words were spoken by a well known judge in Louisiana in his charge to the jury to sit on the case of some men indicted for murder committed in a frenzy of mob violence. If mob violence only effected those engaged in it, it would be bad enough, but it does not stop there in its direful influence. It necessarily, more or less, brutalizes the entire community, the evidence of which is seen in the excuses made in estimation of the deed.

A Tribute.

John Louis Pettigrew was born on the 4 of Sept. 1854 in the State of Ala. and departed this life on the day of April 1905, in the town of Clinton, Miss. He came of good old South Carolina stock and of a good family that gave to the State her greatest Judge, and to Lee's army a great General. At the tender age of fourteen he gave his heart to his Savior, and devoted nearly three score years to His service. About the year 1848 his father moved his family to Winston Co., Miss. where he grew to manhood. He became a member of the church that had for its pastor that prince of preachers, the late Rev. W. H. Head, and was by it licensed to preach before he reached the majority. He entered Miss. College at the opening of the session of 1855 and 1856 when the writer first met him. Although timidity of nature and exceedingly modest, he soon became a leader among the students. The subject of his graduating speech was "Moral Courage," of which he was the embodiment, and it made such an impression on those who heard it, that it is spoken of to this day.

Soon after the opening of the war between the States he joined a military company made up in Winston County, and for two years carried one of the muskets that gave world-wide fame to the army of Northern Virginia. He bore on his body to the grave the marks of his fidelity to the cause that he volunteered to serve.

During the year 1863 he was commissioned chaplain of the Georgia regiment command by Col. and afterwards Gen. Jno. B. Gordon. From that time until the occurrence at Appomattox Court House he faithfully held up the banner of the cross to men who knew no earthly fear, but many of whom came to love and fear the Lord. In Oct. 1864, he married Miss Anna H. Miller, the lovely and accomplished daughter of one of Winston County's most distinguished sons, who survives him. Sometime during the year 1866, he moved to Blinds County and taught a private school at Midway, preaching on days when not engaged in teaching to the churches in the neighborhood.

When Elder Jesse Woodall gave up Palestine and Bethesda Churches he became their pastor, and served each of them for more than thirty years.

In ability, and faithfulness to duty, Bro. Pettigrew was the equal of any man of his day, and in manliness, and the courage of his convictions, he was the equal of any man of any day. His modest and retiring disposition often kept him in the back ground when men less capable led, but when the battle was joined he came to the front and took the lead without waiting to see who would follow. His superb courage was equal to every occasion, whether it was in bringing to account prominent church members for wrong conduct, or distinguishing divines for teaching wrong doctrines.

But the character in which he drew men,

to him, and was useful beyond most men, was his great patience with, and faithfulness to, weak and erring brethren, who were making an honest effort to overcome their acquired bad habits. For such he exercised that fervent charity that Peter tells, "covers a multitude of sins," and was instrumental in reclaiming many men who became useful citizens.

In cleanness of life, pureness of motive, unselfishness, and uprightness in all business transactions he was indeed a model character. His preaching was clear, sound, and tender, and won many souls to Christ. As an associate in labor, he could always be depended on, for he never counted difficulties when on the path of duty. While he was brave and strong, he was never self-seeking. Great courage in the work of the Lord with deep humility, characterized his whole Christian life. Peace to the ashes of one whose hand was never raised against the innocent, weak, or restrained by thought of danger from the guilty strong.

Hattiesburg.

Our meeting in Columbia Street Church, Hattiesburg, closed on Friday night Nov. 17th. We begun 1st. Sunday 5th. day of Nov., pastor conducting services till Tuesday when brother W. A. McComb came to us. We had some seeming hindrances all the way through; rained us out one day, 1st. week; pastor took gripe Wednesday night, kept going till the following Wednesday when he had to succumb. Some of the best workers sick part of the time. But greater than the hinderances were our blessings. Brother McComb preached the word continually, in love, simplicity, earnestness and power, exercising much faith in God. Our band of workers stood by him faithfully.

The Lord honored the services by giving to us 24 additions to the church, 20 by letter and 4 by experience of grace.

We are left in a far better condition to fight the battles for our Master than before.

We feel a general uplift by brother McComb's coming. He came under very bad circumstances, his wife and one little daughter under treatment in New Orleans. The dear Lord bless him and his!

M. J. DERRICK.

Progress.

Rev. T. J. Barksdale is moving things in old Amite County. Since he came to New Zion Church the people have made rapid progress in religious work, having raised pastor's salary from \$50.00 per year to \$200.00, and painted their house of worship and organized a good and interesting Sunday school. The church in Conference a short time ago called a Presbytery to ordain two more deacons, so on Nov. 19th. the following named brethren met and ordained Brethren I. E. Caraway and I. R. Jones, elders W. K. Anderson and S. W. Sproles, pastor T. J. Barksdale and the writer. Brother Anderson preached a arousing sermon in the morning, subject: "A

Call of God." The writer conducted the examination as touching their conversions and Baptist doctrine, after which brother S. W. Sproles delivered a charge to the newly ordained deacons, prayer by brother Anderson, then the laying on of hands by the Presbytery, with the help of such noble Christian men as brethren Jones and Caraway to look after the financial affairs of the church, and an enthusiastic pastor like brother Barksdale. I see no good reason why the cause of the Master should fail. Brother Barksdale leaves these saints after this year, but I trust they will get a good man to follow brother Barksdale. May the Lord continue to bless New Zion.

J. J. STRINGFIELD.

Liberty, Miss.

A Great Key.

God said to Moses: "Speak . . . that they go forward," and they went. But at the border land the faith of the few was overshadowed by the doubt of the many, and they turned back to suffer, die and bleed—all but two.

Faith is a mighty lever, but its absence is awful: Forty years of pang and death. But once again the waters part, when the priests step in who bear the ark, and the faithful cross to the land of promise.

Faith unbolts heaven, when the bolt is God's promise.

"Abraham believed God and it was counted unto him for righteousness" and Isaac lived, his descendants peopled the earth, and a shining example of faith is ever ours. The Apostles used the key of faith and carried it in the hand of works. So the maimed were healed, demons cast out and many new-found ones brought to Christ.

Faith is always found with works. They are mutual friends and the one abides not without the other. Take works away and faith is dead; take faith away and works never begin.

All Christians have faith, but with some it is a very small key. They would do little unlocking heathendom, their strength is weakness. Yet every one might have a larger key. Presented at the proper shop, his little key may be exchanged for a greater: To unbolt the new fields and reveal new joys. Then since we are the richer with the larger, who would abide the smaller. Faith is a great key.

J. E. PHILLIPS.

Bristol, Tenn.

BY J. F. HAILEY.

This is a mining and manufacturing town of fifteen thousand inhabitants situated in mountains on either side of the Virginia and Tennessee line, the line running east and west through State Street. The town seems to be fairly active as to business. It has all the smoke requisite to its size. Denominations are pretty well represented. The Methodists are in the ascendency. The Baptists have three churches. There are two Campbellite congregations, I think. The Episcopalians have one dull looking little meeting house.

The Presbyterians are strong and pious.

I am with the West Bristol Church. Sunday night I preached to the Daughters of Liberty and Junior Mechanics of America. Last night there was a mass-meeting in town to protest against Russia's treatment of the Jews. For all that I had a good audience and two additions. There is prospect of the beginning of bad weather, but I am confidently expecting the greatest meeting we have had.

The meeting in Montgomery, Alabama, was taking deep root when I left. There is a band of young men, led by a son of Elder A. F. D. x, who have met every day at 6:30 p. m. for eight months to pray for a revival in Montgomery. I go next Sunday to Corydon, Kentucky.

Worldliness.

Many of our churches are afflicted with worldliness. The dictionaries tell us this is being devoted to temporal gain, advantage, or pleasure. Every pastor who feels the weight and worth of souls, has often sighed over the materialistic tendency of his members. The business men have not time to ask a blessing at their table. Consecrated to business. Often he sees a man whom he takes to be one of his best members taking some advantage of his neighbor to enhance his own interest. This is hard and bad enough. But to see a bright young man with pleasing manners and courteous address, carried away with some worldly amusement and drifting rapidly towards an awful maelstrom of ruin, and will not heed the cry to stop and consider, it places a great burden upon him. It is worse and much heavier when this young man is joined by an intelligent young girl with charming social qualities enticing him on. And hardest of all for a cultivated woman with grown children in her home, blasting and blighting forever her religious influence over these children for good in the kingdom of Jesus. Let me raise my voice and use my pen against such in our churches. Permit me to lift up a warning cry against—

CARD PLAYING.

Is it right to play cards? Is there any harm in a game of whist or euchre? This question is often asked pastors. I will not judge other men's consciences, but I do believe that cards are so associated with the temporal and eternal ruin of splendid young men and women that I should no sooner say to my family "Come, let us have a game of cards than I would go into a mountain cave infested with reptiles and say, Come, let us have a game of rattle-snakes." Conscientious young ladies are silently saying, as I write "Do you think card-playing will do us any harm?" Perhaps not, but how will you feel in the great day of eternity, where we are asked to give an account of our influence? Some man will say to you, "I was introduced to cards at your house, and I went on from that sport to something more exciting, going down till I lost my business—lost my morals—lost my soul—and these chains you see on my feet

and hands are the chains of a gambler's doom and I am on my way to a gambler's hell!" It was charming to begin with but eternal ruin at the close. Is there harm in card-playing? Let a thousand voices repeat it—Yes!

In my next it is my purpose to mention some of the hurtful things that follow card-playing—"progressive euchre"—which is injuring the spiritual growth of so many of our churches in the cities and towns. The Christians in the country have too high a regard for the blood-bought church of Jesus to insult it in this way, and too much love for the Master to wound Him by offending any of His chosen ones thus. In the towns Satan has such a grasp upon them they have seared their consciences and their eyes are darkened.

MARTIN BALL.

Winona, Miss.

Our Preachers.

Some people say "pastors"—I don't; for a pastor shepherd's his flock, and if a true shepherd, ought to know each member by name. If we have only a pulpit supply, who comes to his appointments once a month, Saturday, and stays over till Sunday evening, he is not a pastor.

Now, I hold that such is missionary work only. There is no Sunday school; no prayer-meeting, no family visitation; so he cannot know the real wants of the people. Sometimes these preaching services are confined to the Lord's Day afternoon.

That "the laborer is worthy of his hire" is a Scriptural injunction; but he is only entitled to his own time—not the Lord's. Whatever time of Saturday or Monday is spent in travel, visitation or study, the church should compensate liberality. I believe in paying a pastor who does his work from love; not to do his work for pay. Faithful pastors are needed to teach the churches, and above all to lead—not direct.

LAYMAN.

McHenry.

The meeting which closed at McHenry on last 3rd Sunday night, was a great blessing to the church. Rev. W. S. Allen, pastor at Lumberton did the preaching for ten days to the satisfaction and comfort of the large congregations that attended from day to day. Twelve were received into the fellowship of the church, nine by baptism, three by letter. This makes thirty for baptism since June and fifty that we have received all told in the past year. We have from seventy-five to one hundred in Sunday school. Bro. Allen leaves Lumberton the first of January to take up his studies in the Seminary at Louisville. He may be sure that he has a warm place in the hearts of the people here.

W. H. BOONE.

Choose a Smooth Stone.

It is sometimes needful to wound. Not only must giants be slain, but friends

must be hurt. There come occasions for telling unpleasant and unpalatable truths, for kindly but critical judgment and even for reproof. Let the friend smite, then, for it will be a kindness and "an excellent oil."

But much depends upon the manner of administering the unpleasant truth. If the stone must be aimed and thrown, let it be like those David selected from the brook, a smooth one, with no jagged edges to cut needlessly. Such wounds, clean-cut as they should be, will heal by the first intention. Many a time the festering sore and unsightly scar are caused not so much by the actual hurt as by the rough missile used. Choose carefully the words and manner, and avoid those sharp angles and jagged edges that rend and tear with needless pain. Choose the smooth stones from the brook, from the ever flowing stream of life, from God's Word, that polishes and makes effective without yielding a jot of the true character of the chosen weapon.

Take true aim, and use what will really be corrective, but don't be cruel or careless when administering the faithful "wounds of a friend."

A Surprise.

It appears from an editorial in the Western Recorder that the Christian Observer, has observed, that "The Greek words for baptize, baptism, baptist are always translated 'baptize'—never 'immerse'." It is surprising that one who is capable of editing such paper as the Christian Observer should so forget himself as to call the word baptize a translation, failing to distinguish between transferring the Greek word and translating it. The word baptize is a transferred, or Anglicised Greek word, not a translation, and means the same thing as the Greek word, which had the King James translators been permitted to translate would have used the word immerse, or some other word conveying the same idea. But not being at liberty to translate the word, the only thing left for them to do was to transfer it to the English thus leaving it untranslated. And, the very fact that the Greek word was transferred to the English and not translated, is conclusive evidence that it is not susceptible of any other rendering than that which only conveys the idea of immerse. Had there been any possible way of translating it sprinkle without the translators being exposed to ignominious criticism, the word certainly would have been translated instead of transferred or Anglicised. For of all the words that may be transferred there is no one that demands it less than the one in question.

J. R. SAMPLE.

Religious systems naturally circle around the priest. Christianity finds its center in Jesus. What he is, it must be; and since he is unchangeably the same, it can never be superseded or pass away; it can never wane as the stars of the old dispensation did in the growing glory of the new; it must abide as the one final revelation of God to man, and the way by which man may enter into fellowship with God.—F. B. MEYER.

Sustentation.

The care of the old preacher and the widow of the preacher who has been helpful in the building up of churches in our State ought not be esteemed an unwelcome duty. There are now eighteen names on our list to which the Secretary sends testimonials of our regard each month. The list was last month nineteen, but on the last month one was taken off and enrolled as having entered into rest. The message came on swift wings, and in a moment she, who was, was not for God took her. Thus these old people pass away, and if we help them we must not wait. That was indeed a noble act of which we read in last week's paper of the pouncing of a widow and daughter of a former pastor received at the hand of the people whose years ago he served. It may not be in your way thus to help the widow of a former pastor, perhaps of the man who led you to Christ, but the Christian spirit that would prompt you to such an act might be enjoyed, if you would avail yourself of the opportunity which is provided by our Convention.

The heavy draft by the addition of a number of names the past spring leaves the fund for the winter quite depleted, but I need only to say this and remind you that in this month the fund is usually provided, and you will take steps at once to do in behalf of these dear old people, and thus win the appreciation of our Lord in his words, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

A. V. ROWE.

The Perils of Young Men.

SOME THOUGHTS FROM A SERMON RE-
CENTLY PREACHED BY PASTOR YARBOROUGH AT THE FIRST BAPTIST
CHURCH, JACKSON.

Young manhood is a synonym of strength, John, the aged apostle, recognized this and declared that he wrote to young men because they were strong. This strength is of the positive rather than the negative kind. It is ambitious, aggressive, active, and brings things to pass. This phase of strength may be more definitely described by the word, power. There is an old adage to the effect that young men are for action and old men for counsel. In the activity of youth, wisdom is sometimes wanting. High, strong spirits are not always considerate of results. Impetuosity sometimes runs away with sanity. This is the danger with young manhood's strength. Everything that has power, also has its dangers. The trouble with Absalom was not weakness or inability but lack of poise in his character. His misguided strength led to his ruin. David's question "Is it well with the young man?" has been echoed by parental solicitude through all the years since, as wayward sons have broken loose from parental restraint and followed some unsanctified impulse or ambition to ruin.

The perils that beset our young men are legion and he who does not recognize them

is blind to the interests and well-being of society. We might do well to notice, more particularly, some of the more conspicuous dangers.

Probably the greatest of all is found in the temptations incident to youth and hot blood. Lord Bacon well says that "Excess is the vice of youth." Youthful ardor is too often a stranger to moderation. In most young men there are impulses and appetences, perfectly legitimate in themselves and necessary to the development of the highest manhood, yet, when left unrestrained, are ruinous in their tendency. The Apostle Paul saw fit to warn Timothy, a young preacher, against the sins of youth. In every young man with a vigorous constitution, the beast and the angel are close together. This is not not an experience peculiar to certain types, but even those who have become distinguished for saintliness have had to wage war against the sins of the flesh. Mr. R. J. Campbell, Theodore Parker's successor, tells of four young men, active in Christian work, who consulted him as to what they should do to insure the victory in this warfare. Each had had his struggle peculiar, as he thought, to himself, but being in a confidential mood as they sat together, they discovered that the struggle of each was the struggle of all. They were humiliated that there should be any struggle on such a question, but realizing what a hold it had upon them, they decided to ask the preacher what they should do in the unequal contest. He told them that the very impulse that gave rise to this temptation was, at the same time, the source of their power. The secret of their ability to bring things to pass in the world was closely connected with this elemental impulse. He told them further, that it is a mistake for any man to suppose that he must yield to this temptation. The common idea that all men are guilty of sensual indulgence is a mistaken one. Temptation is common to all, but Joseph is not the only man who has kept himself pure. Licentiousness, if given reign, will become a cancer, eating at the heart of the body social, and will in time destroy the highest civilization the world ever produced. This is a sin of civilized people as well as of barbarians. We may well pray, for the sake of our homes and our institutions, that our young men be saved from this peril.

Another peril that threatens young manhood is the club life of our towns. In all of our larger towns and cities, clubs are found to suit the purses of the many different types of young men coming in from the fresh, pure air of country life. Wholesale condemnation of club life may be unwise. There are many ready to commend for their charity and benevolence and their helpfulness to young men in business life, but there is a question whether the evils do not more than half offset the good. Until we are Jesuits, we can hardly adopt the principle of doing evil that good may come. If a tree is to be known by its fruits, surely there is no need in being deceived as to the true nature of the average social club in

city life. It is the deadly Upas tree, whose fruit is dissipation of a deadly kind. It is the breeding place for gamblers and drunkards and blights the young man who is allured within its deadly den.

Closely allied to this form of evil is the wine cup and card table in social life at home. These twin evils infest many of our homes, and, in the eyes of many parents, are regarded as harmless diversions. Thousands of confirmed drunkards can trace their downfall to the wine cup or the beer glass in the home. Progressive euchre has been declared, by the Supreme Courts of three States, to be gambling. A mother, who had won a twenty-five dollar piece of cut-glass as a prize in a game of euchre, was very much shocked, a few days afterwards, to have her son, who was just approaching young manhood, come in with \$25.00 in bills, which he very proudly admitted had been won in a game of cards. At the mother's expression of surprise, he frankly asked, "What is the difference between winning \$25.00 in cut-glass and \$25.00 in money?" Echo answers, "What is the difference?" We ask, "What is the difference, in principle, between winning \$25. and \$25,000?"

Still another peril that assumes multi-form phases is the eager desire, everywhere manifested, to get something for nothing. We see this in the many games of chance and lottery schemes for disposing of wares. What would become of the popular games of ball, and horse racing, if the law against gambling were strictly enforced? "Get-rich-quick" schemes are being launched every day. Frauds and impositions infest the marts of the trade. Gamblers are found in every class, from the negro craps-shooter, and his depraved white associates, up to the gambler in futures for his hundreds of thousands. If an honest man is the noblest work of God, is not this crowning specimen of His workmanship becoming exceedingly rare?

One other note-worthy peril is scepticism in matters of faith. Spiritual verities are becoming vague and ill-defined. A liberalism, unwholesome in its effect, is becoming the watchword of the hour. The faith of our fathers is at a discount. Nothing religious is regarded as certain. Interrogation points meet young men at every turn of a corner. The very air is full of them. This is all due to the growing disregard of the divine authority of the Bible. The Psalmist declares that God's Word is settled in heaven, but evidently there are many men who do not count it as settled on earth. Rationalism, higher criticism and atheistic evolution have shaken the faith of our times to its foundation. Many men have a lurking suspicion of the errancy of God's Word, who never voice it. This scepticism has been filtered through the popular literature of the day, until it has become common property. "The impregnable rock" of God's Word will stand, but many young men are in danger of flashing themselves to pieces upon the rock.

As we contemplate these and other kindred perils, it behooves Christian people

everywhere to look about them for safeguards against such dangers. How shall we save our boys?

First of all, look to the home-life. The best safeguard of all is found in a God-fearing home. The home lies at the foundation of all civic, social and religious life. Our churches will be no better than our homes. The men and women who are today sustaining the churches which stand for the well-being and salvation of our poor lost race, are almost without exception, the product of Christly homes. If the torch of liberty should ever be extinguished in this land of the free and home of the brave; if "Ichabod," the glory has departed, should ever be written over the portals of our National Capitol, it will be preceded by the decadence of the American home. The most precious heritage a father can leave is not in stocks and bonds nor in broad acres, but in a Godly life, which ever points toward God and heaven.

Next to the home, is the work the church may do for the betterment of the social life of our young people. Wherever the club and its baneful influence exists, the church should offset this influence by reading rooms, resting places and innocent amusements. Young men who flock to the cities and who, on account of their limited income, must find apartments in poorly furnished boarding houses, must have a place to spend their evenings. The social instinct will assert itself and in this natural expression of young life, our churches have a lever of wonderful power, if they would only recognize it and use it. If churches are unable to provide these equipments alone and unaided, then the evangelical churches of a community or city should band together in such organizations as the Young Men's Christian Association. Let the Christian people of our capital city rally just now to the movement for a Y. M. C. A. building. Let us, above all, by precept and example, show our young men that the only sure safeguard is in the "Friend who sticketh closer than a brother." Let our churches make the vision of the Christ real, "where there is no vision the people perish."

Christmas Cakes.

For the Christmas cakes cream one half of a cupful of butter, and add gradually one cupful of sugar, continuing the beating; then add the yolks of three eggs, well beaten, one half of a cupful of milk, and one and three fourths cupfuls of flour mixed and sifted with two and one half teaspoonfuls of baking powder. Beat vigorously, and add the whites of three eggs beaten stiff, one half of a cupful each of walnut and pecan nut meats finely cut, and one half of a cupful of seeded raisins finely cut. Bake in a buttered and floured shallow pan. Remove from the pan, and spread the top with white frosting. Cut in triangular shapes, and ornament each with three green leaves, and small, round red candies to represent berries.—Woman's Home Companion for December.

How to have one's prayers answered for particular things that he is assured must be in accordance with God's will? In all good faith, pray for them in the name of Christ—in Him, in His Spirit and desire and purpose—and then live and act in the consciousness of their possession. If you pray for pardon accept it immediately, and live in the strength and joy of freedom. If you pray for justification, enter immediately into the grace of God's forgiveness and acceptance. If you pray for the spirit of worship, believe that you are in the divine family, lift up the filial cry, "My Father," and try to feel and act like a child should do. If you pray for holiness, believe that the blood—the interceding life—of God's Son is cleansing you day by day from all unrighteousness. If you crave wisdom and grace and strength for the temptations, duties, burdens, disappointments and bereavements of life, and also that you may behave yourself aright amid its prosperities, believe that you received them; go along under the blessed assurance that when you prayed God gave order that you should have them according to your day and necessity. This is not presumption. God means to keep his word. He cannot lie. It pleases Him that we take Him at his word. He knows all our wants and loves to supply them. The soul which says, "I hunger," in that very cry eats the bread of life; or, "I thirst," drinks of the water of life, which comes in great abundance from the eternal fountain to every longing soul through Jesus Christ. "Be not afraid, only believe."

The practice of this grace of faith in prayer will make life real and pure, joyous and strong. For the preacher, it will change the pulpit from the prison of darkness and weakness into the throne of light and power. Pray for divine help, and then preach in the consciousness of its presence and power. Take in the exhortation and assurance of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Beloved, enter into the joy of faith.

PREACHERS AND CHURCHES.

On Lord's day Nov. 26, Flora church, through Dr. Lowery and Pastor Sproles, ordained two of its best members, Brethren Fore and Rice, unto the work of deacons.

The Western Recorder says: "Pastor R. L. Sproles is being aided in a meeting by Bro. M. O. Patterson at Grayford, Ind." Both these young men are students at our seminary from Mississippi.

On last Lord's day in Nov., Sec. Rowe was with Pastor Welch at D'lo. The church gave \$110.00 for State missions, sent \$25.00 to the orphanage on Thanksgiving day, and has recently painted the meeting house at an expense of \$100.00. The pastor is happy and hopeful, the church harmonious and aggressive.

The East McComb City church is prospering under the faithful ministry of Pastor J. B. Quinn. It has moved up to full time services for next year; is receiving additions regularly, two of whom are now awaiting baptism; and the Sunday School and prayer meetings are well attended, interesting and helpful.

And Flora church gave \$1400 towards new college buildings? "But two men—a father and his young son—gave one half of it." True, and we thank God that they are willing as well as able to give to God on behalf of men. Others, however, gave up to their ability and will be accepted and blessed of God.

Rev. J. N. Hall, editor of The Baptist Flag, died unexpectedly on the morning of Dec 4th. His home was of Fulton, Ky.

In East Louisiana.

Leaving Jackson on a belated train, we reached Kentwood about 9:30 p. m. Pastor Bosdell met us at the train, and we were soon domiciliated at his hospitable home. Next morning a rough drive of about seven miles brought us to Line Creek, where we attended the opening of Magee's Creek Association. After the introductory sermon, by Elder I. E. Corkem, the body was duly organized by the election of brother Corkem, moderator, E. C. Crawford, clerk, Elias McDaniel, treasurer.

The Lord's Day was given to preaching and religious services; on Monday the Association preached to business, reports were presented and discussed as follows:

Sunday Schools, L. A. Lee and L. A. Duncan; Missions, D. W. Bosdell, U. B. Vining and L. A. Duncan; Pastoral Support and Orphanage, practically by the same parties. One-third of the churches are in Mississippi, hence a collection for the Orphanage was divided between Lake Charles and Jackson.

Pastor Bosdell preached to his own church, Kirkwood, morning and night, Sunday, and had splendid congregations. He has been very successful in his work in East Louisiana; his pastorates being Kirkwood and Amite City. His speech on missions at the Association was excellent. In the afternoon we had a meeting in the Mill district, the writer giving a black-board lecture at the mission which was well attended.

Monday night brother B. G. Lowrey delivered one of his inimitable lectures, at the Baptist Church, to a full house. The people of Kentwood evidently enjoyed the occasion and will be glad to welcome him again. But we could not stay longer; it was my lot to come South, landing in New Orleans Tuesday morning. A telephone talk with pastor Merrill, a short conversation with pastor Edwards, and the day was gone. Brother Crain is doing a good work. Other pastorate vacant.

L. A. DUNCAN.
New Orleans, Nov. 29, 1905.

B. Y. P. U.

E. D. SOLOMON, EDITOR

All communications intended for this department should be addressed to Rev. E. D. Solomon, McComb, Miss.

STATE ORGANIZATION.

President—Arthur H. H. Winona.
Secretary—L. P. Leavelle, Oxford.
Treasurer—W. M. Burr, Greenwood.
Editor—Rev. E. D. Solomon, McComb, Miss.

Executive Committee—P. L. Lipsey, Clinton; H. L. Warren, Winona; J. E. Byrd, Mt. Olive; J. B. Quinn, McComb City; J. N. McMillin, Mt. Mountain and the regular officers of the Convention.

District Vice Presidents—R. A. Kimbrough, Tupelo; R. L. Bonyard, Como; S. E. Tull, Kosciusko; J. B. Jacob, Columbus; W. P. Price, Jackson; F. Tull, Gallman; E. F. Lyon, W. R. Toombs, Greenville.

In taking up this work it is my purpose to make this B. Y. P. U. department profitable, practicable and interesting. The most important work of any pastor is the reaching, training and developing his young people. It will be a happy privilege to me to be of any service to the pastors along this line. I am fully aware of the many difficulties and have solved some of them, thereby, bringing me in full sympathy with the struggling pastor. This department shall have my best efforts.

The encampment is what we need.

Enthusiasm counts much in young people's work.

Every man ought to be greater than his difficulties.

Pastor, are you doing your best for your young people?

It is easy to run a union by using our splendid magazine service. It is the best help published.

The Convention at Greenwood was a decided success. It was a working, harmonious, live body that grappled like men of God with the problems of B. Y. P. U. work.

We rejoice in such lay workers as Flake, Leavell, Byrd, Mortimer, Johnson, Watts, and others. There are laymen all over the State who have the making of splendid workers in them. They need to be inspired and trained to a noble life and a greater consecration. The pastor has a fine opportunity along these lines.

The biggest question of any church is the preacher question. Dr. Mullins says: "Let me solve the question of leadership and I have solved every problem that confronts our churches."

There is no such thing as success without preparation. Do not expect to have a good union service without preparing for it. No plan or theory will run itself.

The church that does not change its methods is a dead church. Principles

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Dec. 7.

never change, but methods must be flexible and suitable to the times and occasions. Jesus lays down the principle of teaching, but the how He leaves to common sense led by the Spirit of God. We have devised the Sunday school and the B. Y. P. U. as the best way of teaching and training God's people. There must be means of carrying out a principle. This is always true. Missions is a principle, boards and secretaries are the methods.

The First Baptist Church, Oklahoma City, has this motto: Every member a Christian, every Christian a worker every worker trained.

How are we going to get efficient leaders? Train them. That is our business. Select a bright young man and camp with him. Nine times out of ten he will respond to your efforts. Visit him every day when possible and teach him as a mother does her child. If you fail one time don't give up. Try again and again until you succeed. It is worth the while of any pastor to develop a young man. Hunters spend months in training a dog. Are not young men more valuable than dogs? Let every man do his best before he complains. You say I have not the time to take? Take time. Leave off some other things of less value. When you train a young man you duplicate yourself.

Do three things for the pastor:

- 1st. Pay him up, so he can give all his time.
- 2nd. Pray him up, so he will preach with power.
- 3rd. Talk him up, so people will go to hear him.

The Latin Verb.

We reprint the review of this book which appeared in The Jackson Evening News, of Nov. 11th, as expressive of our estimate of this new work.

"A Topical Analysis of the Latin Verb," is the title of a new college text book that has been issued from the press. Its author is Prof. M. W. Swartz, B. A., M. A., of this city, one of the most prominent members of the Millsaps college faculty, and the volume is entitled to rank among the recent contributions to Latin literature. The publication is based on six years of experience as a Latin teacher and has a practical value to students. In this portion of the college course the average student loses much time and energy in searching through his Latin grammar for forms of parallel constructions. Prof. Swartz endeavors in his little volume to group under one head everything needful for the undergraduate to know in order for him to become so conversant with the structure of the language that he will be enabled to enter with an appreciative and understanding mind the pleasant fields of Latin literature.

Prof. Swartz has arranged his volume in such a manner that the student has presented to him on the same page and at the same time the entire discussion of a topic. Thus he is enabled to class and contrast the various expressions, and by this con-

trast to receive a deeper and more lasting impression of this subject.

Under the topical heads Professor Swartz has appended some of the more difficult sentences to be converted into Latin. These sentences do not purport to be exhaustive, nor are they intended, it is quite evident, to circumvent Latin composition as such. They are merely for the purpose of testing the student's grasp of the topic. This is essential to an extensive course in Latin for in no other way can it be thoroughly mastered than by abundant practice in prose composition.

Prof. Swartz seeks in his volume to supply the needs of the freshman and the sophomore, but the work will be valuable for the junior as well, especially for reference purposes. He has dwelt especially with the topical phrases of Cicero, Caesar and Livy, leaving the discussion of the pourquoi, so to speak, for advanced syntax work. Briefly and tersely stated, it can be said that the book contains all the Latin syntax essential for the ordinary undergraduate college course. It also stamps the author as a Latin scholar and one who has such a masterly grasp of the language that he can easily and intelligently impart it to others. The volume will be used in all the Latin classes at Millsaps college during the coming session, and may be generally adopted in other colleges.

Chestnut Paddings.

Boil one quart large chestnuts in salted water for half an hour; then remove shells and all brown skin; put kernels through a meatmincer. Cook one-fourth cup rice in one and one-half cups milk until very tender; make a boiled custard of one-half cup milk, yolks of three eggs, one-half cup sugar; add the chestnuts and rice and put all through a sieve; add one-half teaspoonful vanilla and one half teaspoonful lemon extract; freeze as for ice cream; then pack in mold and bury for three hours in ice and salt. When ready to serve let stand a few minutes in a warm room and the cream will slip out unbroken. Garnish top with Maraschino cherries and citron leaves and wreath base with whipped cream and the cherries.—The Pilgrim for November.

Statements and Suggestions.

In these latter days, one of the prophecies of old is being remarkably fulfilled. It reads as follows: "Many shall run to and fro, and knowledge shall be increased."

There has never been a time when this was so apparent; the world seems on the go,—searching for information, for pleasure, for money. Commerce has full sway; science is stretching forth wildly and religion is rampant—all religion, be it borne in mind, is by no means, Christianity.

This fact was brought prominently before my mind a few days since, while travelling over the A. G. S. The cars were full nearly all the time, yet passengers were ever changing; a company of drummers would get off at almost every station, their

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places being filled by the incoming. Most of this was for traffic, of course, for the mad rush for money forces commerce into all branches of business. Knowledge of all sorts is obtained; but wisdom is often slighted—for it is written, "the fear of the Lord is the beginning of wisdom." Some kinds of religion leads far from Christ.

Speaking of wisdom, I will say the meeting of the Convention Board, recently held in Jackson, was decidedly harmonious and guided by due discussions. It had many applications for help before it, and some difficult problems to solve; but everything was met in a spirit of fairness. Secretary Rowe has been blessed with great success in his work. Occupying strong and strategic points and holding them at necessary cost is a wise policy.

Our two churches in Jackson are prospering and our cause gaining strength. This is but emphasis of the prosperity of establishing more than one independent organization in large towns and cities. Meridian in our State took the lead, as Atlanta in Georgia, Philadelphia, Pa, etc. Suburban churches frequently become citidels, so to speak, and Central churches, Institutional, or move. We should lead in this, not follow.

By the way, Jackson is improving marvelously. It is vying with Meridian, and in some things threatens to get ahead of us. In the number and strength of churches and of public schools, Meridian holds the palm. As a place of public gatherings it seems to be nip and tuck. Jackson has the carnival, so-called, and temperance; Meridian, the educational and religious, neither now has much more to spare.

The Baptist Orphanage at Jackson, is an institution fully deserving the liberal support it receives. Bro. Carter was not at home the day of my visit; but his good wife kindly showed Sister Cohron, Miss Mims and myself through every department; which we found as near perfect as possible. There were 103 inmates and more to come. Gifts thereto are worthy bestowed. It sustains a capital Sunday-school.

On the subject of Sunday-schools I must say something and close this epistle. For many of our churches are without schools, and very few are fairly well attended. The enrollment of each should exceed the number on the church roll fully fifty per cent. Many pastors fail to do their duty to the school and some absolutely discourage this work. Signs of a "falling away" are too plain to say "peace and safety."

L. A. DUNCAN.

Our Sunday School Evangelist.

Bro. J. E. Byrd, our Sunday school Evangelist, spent yesterday with our people. He spoke three times, at 11 a. m. and at 3 and 7 p. m. In each of these addresses he brought before us many practical plans and suggestions. All Bro. Byrd says is practical and may be done in almost any Sunday school in the land. Our people were more than pleased with his work. Many were moved to not

only form good resolutions, but what is better, have gone to work.

Fortunately Bro. Byrd does not present anything that will not require some effort if made profitable. I am sure his visit to our church will tell not only on the future life of our Sunday school, but of the church as well. Bro. pastors, if you have a good Sunday school brother Byrd can help make it better, if you have a poor one, he can help you to make it a good one, if you will do what he tells you.

Fraternally,

W. J. DERRICK.

Cause and Effect.

This world we inhabit, is one immense body of mind, and matter. In our mind's eye, we will take a position for illustration, out in space, far enough to see the revolution giving us day and night, we hear the axe, the whistle of engines, and a thousand of other noises, indicating life, and ask ourselves, who is it that is running all this machinery? Moses said that in the beginning, God created the heavens and the earth, and all that is therein. Man being a reasoner, he begins to philosophize as to the cause and effect of things. He reasons and correctly states that at some time, man was created. Man has his theories but this one does not come under this head for inspiration triumphs over all things, we see and hear. Machinery will not run within itself without a director, so it is a well settled fact that man is a looker-on, and has no part further than to conclude that if he had a world to make, he would fashion it exactly as he sees it, in its present motion.

Ingersoll did not want to believe in Divinity, because he could not understand where God got all the dirt to build the earth with. The only answer we have to this is, we see the working of that personal devil, spoken of in Pilgrim's Progress as Diabolos. This clearly indicates that we have had some violated law or original sin somewhere at the beginning of things, where sin entered the world, and it was cursed for man's sake and law had to be established, regulating, good and evil. We can't see how man could owe reverence to a creator without some violated law, and punishment inflicted to bring him to accountability. This is as it should be and we see its working in every well regulated family, a father correcting his children for rudeness causing love and obedience to the parent and this should be our relation to God for this punishment, and the blessings of life, with all its attending benefits.

This world of ours is so arranged that all the wants of man can be met for all its inhabitants by the law of heat and cold. The five zones, with different temperatures procures all the different foodstuffs for man and beast so that a scarcity of one can be supplied by the abundance of the other regulating the law of supply and demand. The laws of heat is not allowed to stagnate around us causing disease and death, but rises above us, and is taken to the fro-

zen zone around the poles, where germ-life is killed and returned back, fresh and free from disease giving sinful man no excuse for harboring filth around him as in the case of the Israelites of old around their camps where the brazen serpent was lifted high in the air, the effect of which has caused not only the Israelite but all enlightened people to bow down their heads to God in love, reverence and obedience to his laws. These cold waves or blizzards are only fulfilling a divine law for our good, even if old brindle has to stand and shiver in the fence corner to our shame for the want of foresight along all lines of living. You may take the preacher and trot him down the pike and he is still nothing but a preacher after all and can say nothing more than the blind fact. Oh thou great first Cause least understood. The thing for us to understand is that we are only sinful mortals at best and can only write our names in the Lamb's Book of Life and sing—

Rock of Ages Cleft for Me,
Let me hide myself in thee;
From thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power,
Not the labors of my hands,
Can fulfill thy law's demands,
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone,
Thou must save and thou alone.

We have passed our three-score and ten and reason thusly knowing that we are very near the end of the lane.

M. C.

Biloxi.

Last Sunday was another good day with us at Biloxi. We had a good Sunday school; good attentive congregation morning and evening. Two valuable members received at night—a brother and his wife who will add great strength to our cause in every way. Dr. W. A. McComb is to be with us next week in a meeting of days. We wish the Baptist readers to join them in prayer for a great blessing upon our services.

J. B. SEARGY.

Does the Father find in Jesus no stain of sin? He finds none, believer, in thee, for Jesus is thy righteousness. Does the Father visit Christ no more with judgment because he has fully judged him as our sin-bearer on the cross? Then, believer, he judges thee no more for "there is now no condemnation to them which are in Christ Jesus." Does the Father look upon the Son with complacency and delight? Then, believer, he rejoices over thee, for thou art "accepted in the beloved." Dead with Christ, exalted to the heavenly places, his righteousness, his life, his glory, all are yours.—D. L. Moody.

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THE BAPTIST.

\$2.00 Per Annum in Advance.

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—BY THE—

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P. J. BAILEY, Editor and Manager.

H. F. SPROLES, Associate Editor.

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Editorial.

Bishop, Elder, Presbyter.

Scripture-proof is desired for the claim that these are different names for the same office, and not names for different officers.

The terms are applied in the New Testament interchangeably to the same persons. Luke says in Acts 20:17 that from Miletus Paul sent to Ephesus "and called the elders of the churches," and in verse 28 these elders are called "overseers," translated "bishops" elsewhere. That bishops and elders are different names applied to the same person is put beyond all question in Titus 1:5-7: "Ordain elders in every city—if any be blameless—For a bishop must be blameless as the steward of God."

In Philippians 1:1 the Apostle Paul salutes the "bishops and deacons" but does not mention elders as a distinct class. We cannot believe that he would have slighted them had they been officers distinct from bishops.

The same apostle in giving in 1 Tim. 3: 2-13 the qualification of church officers mentions only bishops and deacons. Can it be supposed that Paul, writing under the inspiration of the Holy Spirit, and giving instructions for the good of the churches for all people and all eyes, would have omitted the qualification of elders had they been different persons from bishops and filling different offices?

Those who advocate episcopacy to-day do not claim for it New Testament origin. In his commentary on Philippians. Lightfoot of the church of England, says: "It is a fact now generally recognized by theologians of all shades of opinion, that in the language of the New Testament the same office in the church is called indifferently bishop, and elder, or presbyter." Litton, of the church of England, in his work on the church of Christ, declares that "so long as the advocates of epis-

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Royal should take the place of cream of tartar and soda and saleratus and sour milk in making all quickly risen food.

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pacacy are content to rest their case upon post-apostolic testimony, their position is unrequitable; it is only when they attempt to prove it from scripture alone that the argument fails to convince." Jacobi, a church of England historian, in his "Ecclesiastical Polity of the New Testament," says that elders and deacons "were established in the churches by the apostles themselves; while the episcopate, in the modern acceptance of the term, does not appear in the New Testament, but was gradually introduced and extended throughout the church at a later period. So then while it is admitted that diocesan episcopacy is not of apostolic origin, it is claimed that it is a development of New Testament principle and apostolic teaching.

Baptist hold and teach New Testament episcopacy, according to which the pastor is bishop or overseer of one independent church. But they reject diocesan episcopacy, according to which the Bishop has jurisdiction over the church and inferior clergy in the cities and in the adjacent country. To them, this is not a development but a perversion of apostolic polity. The papacy, the Romish hierarchy, is the ultimate issue of such development.

After The Return.

Many of our people have been away from home three months or more on account of yellow fever. Many of them had no income except that which came from daily personal labor. This all ceased. Some of them borrowed money for necessary expenses. These are in debt. Nearly all work and business ceased. It will be difficult to begin again.

Now, the refugees have returned. What will they do? They will take up each his

calling and profession and press it with the greatest possible care and vigor. Many will practise the most rigid economy to pay debts. They will go at it immediately and spend no time at all in helpless grief over the past. Our schools will endeavor to do nine months work in seven. The instructors will teach and not just talk. They will be quick, brief and comprehensive.

All this is right and commendable. But what will these returned refugees do about church work and worship; many of them are disciples of Jesus, and have been true and active. Will they leave their church duties alone until they recover from business embarrassment and financial inconvenience and distress? Will they economize only or chiefly in their offerings for the maintenance and extension of Christ's kingdom? Will the churches without pastors delay the calling of a shepherd? Shall a few of the faithful be expected to revive and carry on the prayer meeting and the Sunday school work?

Christians should carry the same good smile, activity and devotion into their religion which distinguishes their business life and crowns it with success. Let there be no delay, no hesitation, no fault-finding, no kicking, but let each one in good fellowship, forbear once, patience, and earnestness put himself immediately into the work with single-hearted devotion to God and faith in him, and our churches will soon forget the past, recover from all disaster and do a better work for men in Christ's name than ever before. "They that wait upon the Lord"—worship and serve him, expecting his blessings—"shall renew their strength."

The Baptist and the State Board.

At a recent joint meeting of the State Board and the Board of Directors The Baptist, the question of State paper was taken up and discussed. It was decided upon due consideration that owing to the improved financial condition of the paper, and the recovery of the health of the editor, that there was no need of any change in the existing plan. The future of the paper seems to be an assuring one, and there was no reason why the State Board should in anyway change itself, and the Convention with a responsibility which and is being borne by others, who are financially interested in its successful continuance. An enlarged subscription list of paid-up subscriptions is the need of the paper, and one which should be supplied. The paper is a necessity to our work and should be amply supported.

R. A. VENABLE

Clinton, Miss.

Dr. Sproles preached Thanksgiving sermon today in the college chapel. A large audience was present, and it is the belief of all that no more appreciative discourse could have been delivered, or one that could have had a more inspiring and uplifting influence. The ripe scholarship and consecrated heart of Dr. Sproles render him much appreciated by this community at large, and to the school people especially.

ONE THOUSAND DOLLARS

Three Cases CURED by Panol in one home after the Doctors had failed.

Mrs. Elvira Leard, Grangeville, La., says: "For 13 years I was a great sufferer from female trouble. I was full of pains, and had severe nervous trouble; was subject to fainting spells, had heart palpitation and partial paralysis of one side. Had doctors for years without benefit, and had got so I could do no work, and could not even walk across the floor.

"In this condition I began taking Pa-Nol, which relieved me from the start. My nerves became quiet, and I quickly felt improved in every way. In three months I was able to do my house work, and for four years I have been able to do any kind of work, indoors or outdoors, and feel young again at the age of 45.

"My little girl had St. Vitus' dance, and the doctors said she would commence having fits at the age of 12 or 13 years. They could nothing for her. I gave her Pa-Nol, and it completely cured her. She has now passed the time set by the doctors, and is entirely healthy in every way.

"An older daughter suffered greatly from suppressed menstruation which the doctors could not relieve. Pa-Nol cured her in four months, and she is now perfectly sound and well.

"We would not take \$1000 for what Pa-Nol had done in our family. We keep it always on hand, and recommend it as the greatest medicine we have ever seen."

Pa-Nol is carrying similar blessings into hundreds of homes. For young and old of both sexes, at all times and in all conditions, it is the ideal remedy. It kills disease germs and cures disease by removing the cause. Pleasant to take as lemonade; 50 cents 6 for \$2.50 sold by druggists.

ROYALINE MEDICINE CO. LTD. NEW ORLEANS.

Deaths.

Along Benjamin Hill,

By request, I desire to say some words to the editors and readers of THE BAPTIST about the above named brother. No doubt the subject of this article is better known to you than to the writer, but for this fact, his many friends in Mississippi will mingle their sorrow with those who had learned to love him in Oklahoma.

Rev. A. B. Hill was born December 12, 1863, and lived all of his life, till within a few months ago, in the good old State of Mississippi. He came to Sayre, Okla., June 30, 1905, in the fond hope of recovering his health which he had lost in the Mississippi Delta where he labored 3 years or more before coming to Oklahoma.

Bro. Hill was ordained to the full work of the ministry in 1889. Although unable to preach much since coming west, he did some work. The writer of these lines never had the pleasure of hearing him preach but for his short acquaintance and conversions in the home, our opinion is, he was a fine, eloquent preacher. He impressed me as being one of the Lord's anointed ministers. Bro. Hill was called to serve the Sayre Baptist church for half time last summer but was not physically able to do any pastoral work or preach a single sermon since he received the call. This fact was sorely regretted by him. The church stood by him and family all through his protracted illness just the same as if he had been doing regular work. He went to heaven at 12 o'clock, Monday, Nov. 27, 1905, rejoicing in the full triumph of the Christian's faith and hope of eternal life. He leaves a wife—Rebecca and five sweet children, names and ages respectively, Ada, 12; Ora, 11; Lee, 8; Carrie, 6, and little boy Ben J., 4 years, and a host of new made friends in Sayre, besides a large host in his native State to mourn his departure from earth. But our loss is his eternal gain. While we mourn on earth, he rests in the land of the bliss. His exemplary life and example before the world was one of the sweetest. He was conscious of his going till the last and had his wife to read James 4 chapter and pray with him, he

also offering prayer just a short while before he went to join friends in heaven. After carefully telling his good wife many things concerning the children and the future management of affairs, he fell asleep in the loving Savior whom he delighted to serve. Seraphic light and smiles seem to linger on his face.

The writer was phoned for to preach the funeral, which I did using John 12:20 in his own book as a text. The service was well attended, special choirs had been arranged and the most impressive funeral service was conducted in tribute to our brother in the ministry.

At the close of the regular sermon, the W. O. W., of which order Bro. Hill was a member, paid his usual lodge tributes under beautiful ceremonies and order, during which the body of the esteemed father, husband, pastor, brother, woodman was laid to rest in the Doxie cemetery, 3 miles from Sayre, Roger Mills county, Okla., to wait till the resurrection morn. We sympathize with the wife and children and friends.

Lovingly,

J. W. W. SLATEN.

Reuben T. Hall.

"Friend after friend depart,
Who has not lost a friend?"

Reuben T. Hall was born in South Carolina May 15th, 1827, moved to Mississippi in early life and was married to Miss Sarah Ann Humphries December 16th, 1852. He was baptized into the fellowship of Clear Creek Baptist Church, near Oxford, Miss., in 1857. He departed this life July 8th, 1905. He was living with his daughter, Mrs.

Cancer Cured with Soothing Balm
Experience of L. R. Gregory with the
Treatment.
Jacksonville, Fla., August 3.

Dr. L. T. Leach, Dallas, Tex.
DEAR DOCTOR:—I wish to say that cancer on my face has been entirely cured and after three months no return can be found. You are welcome to use my letter and photos, as I want any other afflicted one to know what one month's use of Cancerol has done for me.

I cannot find words to thank you for your cure and will recommend your treatment to any afflicted.

Yours very sincerely,
L. R. GREGORY.
531 W. Duval St.,
All forms of cancer or tumor, internal or external, cured by soothing balm Oils, without pain or disfigurement. No experiment, but successfully used for ten years. Write the office of the originator for free books. Dr. L. T. Leach, 416 Main St., Department 10, Dallas, Tex.

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LOOK FOR THIS
TRADE-MARK

Alston, in Mississippi City, at the time of his death. He leaves three daughters to mourn his loss, Mrs. W. Alston, of Mississippi City, Mrs. F. L. Busby, Wiggins, Miss., and Mrs. J. C. Vickers, Temple, Texas—but they mourn not, as those without hope.

Brother Hall had strong impulses and decided views. He was ever ready to defend the right as he saw it. Loyal to his faith he was ever found advocating its principles. As a friend he was true and constant. He was my friend I knew him. As a parent he was kind and indulgent.

May the grace of the Beloved sustain his dear ones who are called upon to suffer this loss, which is his eternal gain.

Sleep on dear brother until the resurrection trump shall summons you to meet him on his return to earth and enter with him the realm of everlasting day.

Handsboro, Miss.

Eva B. Farr.

Eva B. Farr was born at Hamburg, Miss., Dec. 11, 1892, and departed this life Sept. 22, 1905. She was a dutiful and devoted daughter, an affectionate sister and a true friend. Though young in years, yet she was a consecrated Christian and a faithful church worker.

She was always mindful of the happiness of others and in her gentle and sweet way she never lost an opportunity to do good. In her death we all feel bereaved. Earth is poorer but heaven is richer.

May God comfort the bereaved family in our sincere prayers.

W. A. McComb, Pastor.

MARRIED.

At the home of the bride in Blue Mountain, Miss., on Nov. 22, 1905, Mr. R. M. McKay of Merrill, Miss., and Miss. Annie Lee Crum, Rev. W. E. Berry officiating. Immediately after the marriage the happy couple went to Merrill.

Followed by many good wishes of a large number of relatives and friends.

Our periodicals stand for the highest Christian character and the utmost denominational fidelity, and they are represented on their merits. From every point of view they hold rank as the very best for Baptist Sunday schools. Some important additions have been made for 1906.

Good Work is an illustrated exponent of the several phases of work carried forward by our Publication Society.

EVANGELIST.

Do you need a singer in your evangelistic work? I am now ready for the work again. Experience and reference.

Address,
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A NEW CURE FOR
Rheumatism.

Of which any suffering reader can have
A Box Free

On the theory "That zeeling is believing" John A. Smith, of Milwaukee wants every one to try his remedy for the cure of rheumatism at his expense. For three reasons he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith had suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable decline he gave up in despair. He began studying into the causes of rheumatism and after much experimenting finally hit upon combination of drugs which completely cured him. The result was so beneficial to his dire system that he called his new found remedy "Gloria Tonic." Those of his friends relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas wrote him saying if Mr. Smith would send him a sample he would try it but as he had suffered forty-one years and wasted a fortune with the doctors and advertised remedies he wouldn't buy anything more until he knew it was worth something. The sample was sent he purchased more the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. In Prosper, Neb. it cured a lady of 66; who had suffered 52 years. In Fountain City, Wis. it cured Hon. Jacob Saxauer, a gentleman of 70 years who suffered 33 years and whom several doctors had called incurable. In Perryburg, Ohio, it cured a gentleman 70 years old in 48 hours. It cured Mrs. Mina Skott after suffering 13 years. She then cured an old lady 82 years old. In St. Louis Mo. it cured Mr. Faerber of the Concordia Pub. House in Philadelphia, Pa. 422 N. 19th St. it cured Mrs. L. E. Thomas, after suffering from swollen joints and violent sciatic pains; she now enjoys excellent health. In Bennington, Va. it cured an old man whom the best physicians of Worms and Frankfurt Germany called incurable. This old gentleman had walked for 2 years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonic" is a positive success among them. Dr. Quintero of the University of Venezuela to whom it was recommended by the United States Council in thousands of others instances the results has been the same. It cured many cases which defied Hospitals Drugs Electricity and Medical skill, among them persons over 70 years old "Gloria Tonic" is put up in tablet form and contains neither alcohol or acids.

Mr. Smith will send a trial box also his illustrated book on rheumatism absolutely free of charge to any reader of THE BAPTIST for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is.

John A. Smith,
2440 Gloria Bldg., Milwaukee, Wis.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:
Mrs. E. W. Spence, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

December 1905.

Programs are suggested. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Societies.

Program.

"Resurrected Songs."

We are anxious for those interested in songs for the church to examine this book. We have sold something beyond one hundred thousand books within the last six months. We will mail a copy for examination on receipt of 35 cents.

J. B. VAUGHAN, Athens, Ga.

"And the Lord shall be known over all the earth."

1. Hymn: "I Gave My Life for Thee."
2. Thanksgiving: That God so loved us. Petition that we may love Him as to esteem it a joy to suffer for Him.
3. Scripture: Malachi 3:17.
4. Seed thought: Missions move on many wheels. Some government, others prayer, others planning, others words.

The Principal Mutual Life Insurance Company of Georgia, Atlanta, Ga., is celebrating its 25th anniversary. In its 25 years of existence it has grown from a small company to the largest in the South. It is now ready to fully endorse the Company in all respects from personal knowledge, we invite the reader to communicate with the Company as to the secure and valuable information relative to bonds and plans.

and insurance. Some give and all they possess. Are we doing the best of ability?

5. Leaflet: "Victorious Progress of

REBUILDING NOT PATCHING.

A drink of water won't give a flesh-poor horse new strength; neither will a coat of paint make a tumble-down house weather-proof. If your strength is at low ebb, digestion poor, nerves weak and blood poor, you want something to make new blood and build up new strength and tissue. Scott's Emulsion is the best available remedy for enriching the blood and giving new strength to the body. It's a great flesh builder; a valuable and reliable repairer of all wasting. Scott's Emulsion is not a patch; it doesn't patch up, it rebuilds.

The Cadaverous Kind.

A cadaver is a dead person. A cadaverous person is one that resembles a cadaver. One of these once swore that he had never been sick a day in his life. By strategy we succeeded in getting a whole bottle of Johnson's Tonic inside of him. In twenty-four hours the change was marvelous, magical, wonderful. The dull brain quickened, the stupid eyes flashed fire, the dragging step became elastic, the desire to rest gave away to nervous energy and a desire to do things. The cadaver was transformed to a living thing. Malaria that binds hand and foot and brain, had been driven out. Write to:
THE JOHNSON'S CHILL AND FEVER TONIC, CO.
SAVANNAH, GA.

Christian Missions," by Mrs. C. M. Lamson.

6. Impersonations: Previous to the meeting, have three persons engage to familiarize themselves with the work of one missionary in China, Japan and Africa, and to speak as his or her representative of the work on the field. (Abundance of material to be found in Convention Report and Foreign Mission Journal.)

7. Business: Collections, etc.
8. Christmas offering for China: Appoint Committee to confer with pastor in regard to special meeting for distribution of envelopes when program prepared for this service will be used. If not supplied, secure literature without delay from State Officers.

SPECIAL BULB OFFER

To the Readers of this Paper:
HYACINTHS (single & double), all colors, 50c per doz.
NARCISSUS, all varieties, 25c per doz.
TULIPS, all colors, 15c per doz.
CALLA and EASTER LILIES, 12c each.
CHINESE LILIES, 12c each.
CROCUS, all colors (postage paid), 10c per doz.
FREESIAS (postage paid), 10c per doz.
SEND US YOUR ORDER TODAY.
Remit by Express or P. O. Money Order or stamps (1c denomination preferred).
If by mail, add 1c per bulb for postage, except where noted.
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MEMPHIS, TENN.

tion of envelopes when program prepared for this service will be used. If not supplied, secure literature without delay from State Officers.

9. Formula for Success: Information plus enthusiasm, minus selfishness multiplied by activity and liberality, divided by each member of the Society. Last year the Christmas Offering was \$11,787. Let us strive together to make it \$15,000 this year.

10. Leaflet: "Her Gift."
11. For success of the Christmas Offering.

The Topic For December.

PAGAN MISSIONS.

Is There Room?

Is there room, in your heart for a greater world
Than your own little world today?
Is your love as wide as the boundless sea,
Or a stagnant pool by a willow tree?
How large is your heart, I pray?
Is there room in the heaven you hope to gain

For more than your circle small?
Does your Christ love sin-darkened hearts that bleed,
The hungry and thirsty who suffer need?
Is there room in your heaven for all?
O Christian souls, is our sight so dim?
Is our vision incomplete?
We have looked on Jesus the crucified:
Let us see the world for whose life he died!
Let us lay it at His feet!—Selected.

The Pagan countries in which the Southern Baptist Convention is maintaining missions are China, Japan and Africa. In all these countries the workers are full of hope and enthusiasm, as will be seen by some extracts from the writings of those who are in a position favorable for knowing the situation. Dr. R. L. Bryan, one of our faithful workers in Southern China, quotes the words of one of the oldest missionaries, Dr. Griffith John, as follows: During my long missionary career of forty-seven years I have never felt more hopeful than I do today. Dr. Graves, of Southern China, our veteran missionary, is also full of hope. Dr. Green of Canton, says: The Chinese are ready to hear the gospel as never before. Pastor Wong, who had been a Christian, more than forty years, said not long before his death, "Ten years from now and this church at Canton will not hold the converts who wish to join it."

Bro. Walne writes of the work in Japan: "From nearly every large city and from many of the smaller towns, reports come of a wonderful religious awakening and a marked revival of interest in Christianity. Through long years we have been praying that these people would give our message a hearing. These prayers have been answered in a most unmistakable manner."

DESTRUCTION OF IDOLS.

That which promotes interest in good literature and adds beauty to home environment, naturally appeals to those who exercise careful judgment in the selection of HOLIDAY GIFTS.
G. W. "Elastic" Book Cases are particularly appropriate. Write for catalogue.
The Globe-Wernicke Co., Cincinnati.

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TRADE MARK
CONSAPICO
THE GUARD
over the spring prevents tearing the cloth. The point fastens on either side, but can't slip through to stick you. Be on guard for safety-pin perfection. Send four cents in stamps for sample card worth double the money. In buying safety-pins see that the card bears the name of **CONSOLIDATED SAFETY PIN CO.** BOX 159 BLOOMFIELD, N. J.

Among the encouraging features in China reported at the recent annual meeting of the China Inland Missions is the increasing frequency of the destruction of idols in some districts. At Heo-i, a village of Shansi, through the influence of a simple farmer, a whole village of 20 families destroyed their idols. At Ho tsin the oldest member of the church, who is also the village elder, with the approval of the community, pulled down the two village temples, and used the material for the building of a little chapel. In the Nan-chow district (Hunan) a missionary found that 40 out of 70 families visited have banished every sign of idolatry. From K'iong-chau (Szechuen) it is announced that scarcely a week passes without some one bringing in his household idols and burning them, at the same time confessing Christ as Savior.

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J. K. MORRISON, B. Ph.
VICE-PRESIDENT.
For Catalog apply to the Vice-President.

TALKING BIRDS.

Dr. G. W. Randolph, that noted voice doctor who to our personal knowledge cured manyammerers in Jackson three years ago, says that any one who is as intelligent as a bird can be taught how to quit stammering in a few days.

Governor J. M. Street endorses Dr. Randolph and his treatment. We published the Governor's letter and several other strong letters in THE BAPTIST. When such men as Gov. Street and the Clarion Ledger, Commercial Appeal, and all big papers endorse a man, the poor stammerer then has hope. Write him at once. He is now at 228 President St., Jackson, Miss. Curing both in person and by mail. He is all right.

Telegraphs Please Order

Those who have used Tetterin for skin diseases waste no time using other remedies. The following telegraphic order illustrates the fact that once known, no substitute will be accepted for Tetterin: Norfolk, Va. Feb. 13, 1905.

J. T. Shuprine, Savannah, Ga.
"Please forward today four boxes Tetterin. Collect or send bill. David Humphries."

Tetterin cures all forms of skin diseases. Fragrant and quick relief. 50 cent per box.

J. T. SHUPRINE, Mgr., Savannah, Ga.

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OUR NEW PRICE LIST

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Also numerous illustrations of fashionable and pretty styles in women's, misses', children's, and infants' wearables, all in better and later choice and at much lower prices than can possibly be had away from a large city.

IT'S FREE SEND TO-DAY

Write your name and post-office address upon a postal, together with request for price list.

ADDRESS
Lebeck Bros.,
Nashville, Tennessee.

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Specific Pile cure (internal treatment). Guaranteed to cure any case of piles or money refunded. Price \$1.00. Write For Circular C. Specific Pharmaceutical Co., Atlanta, Ga.



If you value your eye sight

Write to-day for our Simple Method Eye-Test and Beautiful Illustrated Catalogue No. 4 of Spectacles and Eye Glasses Sent Free. We can save you 50 cent on the dollar. Satisfaction Guaranteed.

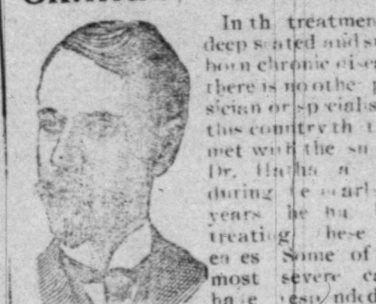
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In the treatment of deep seated and stubborn chronic disease there is no other physician or specialist in this country that has met with the success of Dr. Hathaway. He has been treating these diseases some of the most severe cases have responded to his treatment. Dr. Hathaway's advanced method, recognized as the Old of treatment and if established and specialized on have any disease a chronic nature such as Kidney and bladder disease, Stricture, Rheumatism, Nervous Debility, Skin Diseases, Nervous Debility, Heart Disease, Specific Blood Poison, attack of the different organs diseases, peculiar write the doctor for his expert opinion of your case. He will give you most advice based on his experience of nearly 25 years, which will be of some valuable book on your disease will be sent you. Dr. Hathaway treats each case according to its requirements and prepares special remedies in his own private laboratory, for which he makes no extra charge. Be sure to write and take advantage of his offer. Correspondence confidential. Address Dr. Hathaway Co. Inman Bldg. Atlanta, Ga.

FOR SALE

We have on our shelves several hundred copies of a beautiful half-tone Engraving of BEAUVOIR, or the home of the late Hon. John Davis. The card is 11x14 inches and makes a handsome picture when framed and is worth fully 50 cents, but we are selling them quick. We will mail a copy for only

10 cents

Every Southern home should have a copy of this engraving. Address at once.
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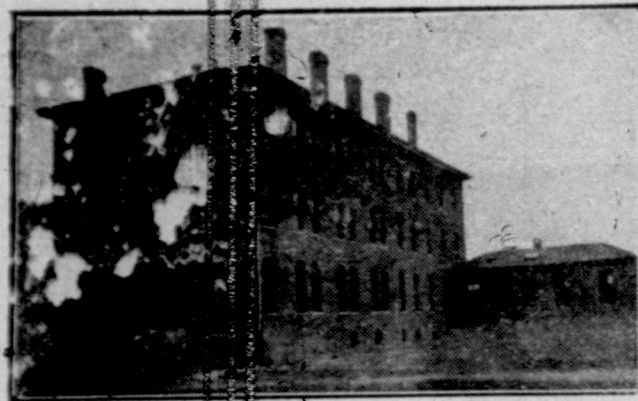
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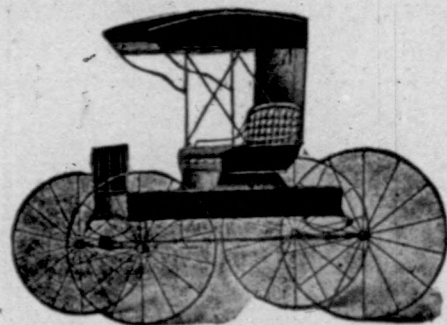
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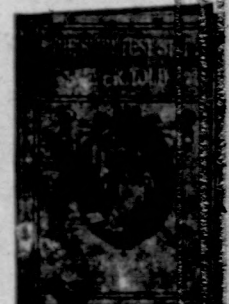
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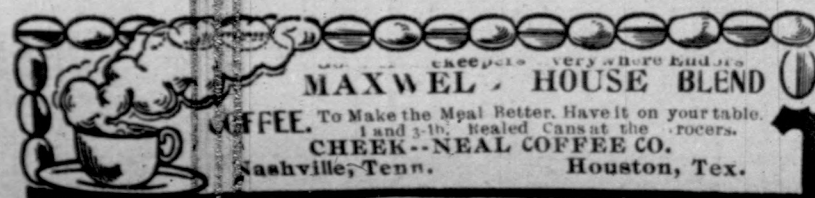


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Hattiesburg.

Bro. M. J. Derrick of the Columbia Baptist Church here is sick and his people have kindly granted him a leave of absence to rest and regain his health. Bro. Derrick is a hard worker, and what he went through in the work here is beginning to tell on his health. In the last five years the Columbia Street Baptist Church will be a monument to his zeal and devotion.

Bro. W. A. McComb recently aided him in a meeting which I suppose will be reported. The Glover pastor is one of our very best pastor evangelists. He is a good and safe man. Some think he ought to give all his time to evangelistic work. But is not a good pastor evangelist a better evangelist than a good evangelist—or, than he would be as an evangelist only? Are not many of the objectional things with regular evangelists overcome by the pastor evangelist? I think so.

Bro. D. C. Rawls is missionary pastor here, giving half his time to the two mission stations of the First Baptist Church. He lives at Bossfield, but expects to move here shortly. He will give the other half of his time to missionary work on the railway toward Mobile and Gulfport. He is taking hold in an encouraging manner. I believe, under God, he will do good.

We had 14 present at our Ministers' Conference, Nov. 20. Some brethren in reach, missed something by not being present. This is to suggest to them that they do not allow such good things to pass them by in the future. We hope to have a Ministers' Institute in January or February with a professor of the Seminary in charge.

Hattiesburg is still building. In two or three years we bid fair to have 15,000 people here.

We had five additions Sunday, three by letter, one by experience and baptism, and one by experience without re-baptism.

I. P. TROTTER
November 23rd., 1905.

Braxton.

The writer had the pleasure of preaching at Braxton Sunday at 11 a.m. and 6:30 p.m. for brother O'Bryant, the pastor. It was a good day for the Lord. I find some of as good Christian people at Braxton as I ever met anywhere. May the good Lord bless this good and prosperous people.

Fraternally,
G. H. SUTTLE.

Samples Mailed Free.

Fifty Thousand Trial Packages of Dr. Blosser's Catarrh Cure to be Mailed Free to Sufferers.

Dr. Blosser, the noted catarrh specialist, of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma, and Catarrhal Deafness. He has decided to send enough of his remedy free to sufferers who will write him.



This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, smoked in a pipe or made into a medical cigarette, containing no tobacco. The medicinal vapor, being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure. If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, Walton St., Atlanta, Ga.

For the Fall Carnival at Meridian, the Q & C Route will sell round trip tickets at rate of one fare plus twenty-five cents, on Dec. 4, 6 and 8, tickets good for return until Dec. 10, 1905. Call on nearest agent for details.
GEO. H. SMITH, Gen. Pass. Agt.
New Orleans.

From Texas.

In going from place to place traveling for the Texas Woman's College I frequently find THE BAPTIST in the homes of our former Mississippians, and I am glad to see that they have not lost their first love, nor have they become indifferent about the interests of their mother-state and our Mississippi paper which has at heart all the different denominational interests.

I have been in Texas but a few months, but one does not need to be in this great State long to find out that things are doing in this part of the kingdom, and that Texas Baptist are great.

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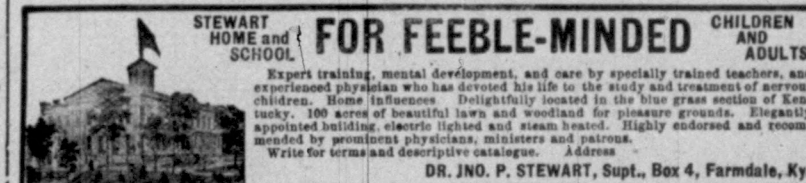
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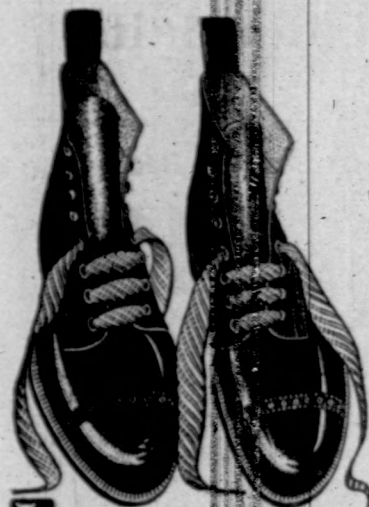
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Stations. No. 2. No. 4.

Lv. Mobile.....Ala. 7:00am 4:30pm

" Government St., Ala. 7:08 " 4:38 "

" Orchard..... " 7:29 " 4:59 "

" Crusader..... " 7:36 " 4:06 "

" Semmes..... " 7:44 " 5:14 "

" Wilmer..... " 8:03 " 5:31 "

" Latonia..... Miss. 8:18 " 5:46 "

" Brushy..... " 8:25 " 5:53 "

" Donovan..... " 8:33 " 6:01 "

" Eudora..... " 8:42 " 6:10 "

" Lucedale..... " 8:48 " 6:16 "

" Eubank..... " 9:00 " 6:28 "

" Bexley..... " 9:07 " 6:35 "

" Merrill..... " 9:17 " 6:45 "

" Leaf..... " 9:34 " 7:02 "

" Merrill..... " 9:50 " 7:18 "

" Little Creek..... " 9:54 " 7:22 "

" Beaumont..... " 10:10 " 7:38 "

" Hintonville..... " 10:28 " 7:56 "

" Richton..... " 10:42 " 8:12 "

Lv. Lancaster.....

South Bound—Daily.

Stations. No. 1. No. 3.

" Mobile..... Ala. 6:30pm 12:01 m

" Government St., Ala. 6:22 " 11:53 "

" Orchard..... " 6:38 " 11:33 "

" Crusader..... " 6:57 " 11:25 "

" Semmes..... " 6:50 " 11:18 "

" Wilmer..... " 6:31 " 11:00 "

" Latonia..... Miss. 6:16 " 10:45 "

" Brushy..... " 6:09 " 10:38 "

" Donovan..... " 6:01 " 10:30 "

" Eubank..... " 4:52 " 10:21 "

" Lucedale..... " 4:46 " 10:16 "

" Bexley..... " 4:27 " 9:50 "

" Merrill..... " 4:17 " 9:50 "

" Leaf..... " 4:00 " 9:34 "

" Merrill..... " 3:44 " 9:13 "

" Little Creek..... " 3:40 " 9:09 "

" Beaumont..... " 3:24 " 8:53 "

" Hintonville..... " 3:06 " 8:35 "

" Richton..... " 2:50 " 8:19 "

Lv. Lancaster.....

Hattiesburg Branch.

North Bound. Daily.

No. 24. No. 6.

Lv. Beaumont..... 10:10am 7:40pm

" Wingate..... 10:45am 7:55pm

" New Augusta..... 11:00am 8:01pm

" Mahnd..... 11:15am 8:09pm

" Ragland..... 12:05pm 8:26pm

" McCallum..... 12:05pm 8:33pm

Ar. Hattiesburg..... 12:50pm 8:55pm

South Bound. Daily.

No. 5. No. 25.

Ar. Beaumont..... 8:40am 5:00pm

" Wingate..... 8:25am 4:25pm

" New Augusta..... 8:19am 4:00pm

" Mahnd..... 8:11am 3:40pm

" Ragland..... 7:54am 3:03pm

" McCallum..... 7:47am 2:45pm

Lv. Hattiesburg..... 7:25am 2:00pm

Ellisville Branch

Daily Except Sunday

Stations. No. 27. No. 26.

Lv. Ellisville Jct. Miss. " 11:40am

Ar. " " 1:45am

Ar. Ellisville Jct. Miss. " 1:15pm

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